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COMMUNICATIONS.

For the Western Luminary.

A WESTERN GENERAL ASSEMBLY.

There seems to be abroad in our land a rage for innovation of all kinds—civil, political, and ecclesiastical. Frances Wright and Owen are advocating the abolition of the marriage ceremony—Thomas Skidmore and Co. are urging upon us agrarianism, or the forcible division of the property of the rich among the poor—Cooper, McDuffie, and others are stirring up the South to a separation from the Union—and we find among ourselves some who are pleading for a division of the General Assembly.

The advocates of each of these projects have something to advance in its favor. But when we hear them all, we cannot help being struck with the fact, that the arguments for all their *very different* projects, rest on *one* and the *same grand principle* The principle is simply this: We must alter every institution in which we can detect any evils. They find that the institutions, towards which they have severally directed their attention, though good, are defective—they do not accomplish every thing they could desire, they therefore wish to change them.

But as long as men continue imperfect, all their institutions must be more or less defective: for, though perfect in theory, when managed by imperfect beings, they must in operation partake of the defects of their managers. The fact, then, that *objections* can be raised against an institution, confessedly highly useful, is a feeble argument in favor of altering it. The evils existing in it should be clearly seen to be *very great*, and the change proposed to be one of *great* and *manifest* utility, before we should consent to crush or derange an institution sanctioned by time, and hallowed by blessings.

In the organization of the General Assembly, we cannot see any such evils as, at present, call loudly for reforms nor can we help seeing, in the proposed reform, disadvantages more serious than those it is intended to remove.

This project of a Western General Assembly was laid before our General Assembly at its last session, and was negatived almost unanimously. We supposed it had been entirely abandoned by the few who advocated it. But we are not now sure that this is the case. A piece, in favor of this plan, has appeared in one of the recent numbers of the Calvinistic Magazine, under the signature of "G." and as many of our brethren will see the arguments of this writer, it may be well for us to exhibit a hasty and brief examination of their worth, and then glance at the important advantages secured by the preservation of our union.

G. states six advantages as likely to be gained by the creation of a Western Assembly—Let us consider them.

1. "It would bring the Western churches together by their representatives, promote their acquaintance with each other, and thus strengthen the ties of friendship and affection." This unquestionably would be an advantage. If we had an Assembly in the West, more of our representatives would meet together, than we now see crossing the mountains. But the increased attendance would not be as great as perhaps this writer imagines. There was scarcely a Presbytery unrepresented last year in the Assembly. So that some representatives from every Presbytery do meet together. And if we had an Assembly in our valley, it admits of considerable doubt wether we would see *many* more of our representatives together. For they would not have so great a desire to visit our little Assembly, as they now have to visit the great Assembly, where all "our tribes go up." It is, indeed, a shorter distance from Tennessee to Cincinnati, than from Tennessee to Philadelphia; but we would, without fear, hazard the prediction, that, if a Western Assembly were organized to meet in Cincinnati, there would be annually found few more representatives from Tennessee in Cincinnati, than are now found in Philadelphia. By the excision of the Eastern Churches, the interest of the Assembly would be fearfully decreased: and the diminution of interest would appear to many of our brethren quite equal to the diminution of distance.

Besides, if it be important for the interests of religion in the *West*, that the representatives of our Western Churches should mingle together; is it not also as important for the interests of religion in the *whole of our land*, that representatives of *both East* and West should intermingle? Our country is a *unit* now, and we hope it will ever so continue—her *religious* interests are one, as well as her *political*.

2. "Another benefit that would result from the organization of a Western General Assembly is, that the elders of the churches in the West could attend this judicatory." The same reason, which would operate to prevent a greatly increased attendance of ministers, would operate, and still more strongly, in the case of elders.

Before the writer proposed this benefit he should have examined the minutes of the Assembly, and learned how small is the attendance of elders even from the Eastern churches to the great Assembly of our whole church. There are few elders, except from the vicinity of Philadelphia. Three Synods, all within one day's journey from Philadelphia, send the majority of the elders who appear in the Assembly; and so, in the West, there would be few, except from the vicinity of Cincinnatti.

3. "What important benefits would be imparted to our growing cities by the meetings of such a body." It is well known to all of us who have ever conversed with the Philadelphia pastors, that they do not consider their churches as experiencing much benefit from the Assembly's sessions—not near as much as from the session of a Synod. We could give *reasons* for this; at present, it is sufficient to state the *fact*.

Further, if there were benefits accruing from a General Assembly to the city in which its sessions are held; these could be a lure to no city among us but *one*. We all know that a General Assembly cannot be a peregrinating body—the plan of making it so was tried, and failed: and we all know *the city*, where, from a varity of combined causes, it would inevitably be located.

4. "The wants of the West, and the assistance it demands from the East, would in that case be ascertained, and presented in one embodied, and soul-stirring view." In the last Assembly there were for this valley about 40 ministers. If this number, assembled from every part of our valley, and thoroughly acquainted with its wants, could not make a fair and strong representation of these wants, we would despair of seeing it done by a few Eastern delegates, visiting us for a few weeks, and returning to report our condition.

5. "The business of our churches could then be all attended to in our higher judicatories, without detaining brethren too long from their several charges." The Assembly always finish all the business that comes before them, and their session never continues three weeks. We have never known the management of any business declined by the Assembly, on the plea of want of time; unless it be, the minute supervision and direction of a few small and local theological seminaries. Over such seminaries the Assembly has never refused to exercise a general supervision and control; and this is all that is desirable. If it should undertake the full management, the interests of these local institutions could not be as well secured as they would be by Synodical supervision and management. Auburn seminary flourishes, and Hampden Sydney flourishes: these are under the care of Synods. And we will feel quite satisfied if the Western Seminary, located at Pittsburgh, and under the Assembly's care, flourish as rapidly and as vigorously as these have done.

Surely our Presbyterian republic has not yet grown too unwieldly to be governed by a single council. Its bulk is not yet so great, that it needs to be split; its business is not yet so accumulated, that it needs to be divided.

6. "The organization of a Western Assembly would have a happy tendency to allay the discontents and heart-burnings that have been long and widely felt, on account of the *undue influence* that one portion of the church has had for many years in our General Assembly." The complaint of *undue influence*, is *now* advanced agaidst the *Synod* of *Philadelphia*, because its proximity enables it to send to the Assembly a fuller delegation than other Synods. But if we had a Western Assembly located at Cincinnati, would not the complaint of *undue influence then* be urged, and with as much propriety, against *the Synod of Cincinnati!*

These are the advantages about to accrue from the creation of a Western Assembly. Let us now see some of its disadvantages.

1. The strength of the Presbyterian church would be weakened by this division. The Presbyterian church is now a great confederation, like the republic under whose civil protection we repose. Every new state added to our civil confederation, increases the power of our country; and so, every new congregation we organize, increases the power of our church. Divide the states, and you weaken our country; divide the General Assembly, and you weaken our church. How glorious a sight will it soon be, to behold brethren from the shores of the Atlantic, from the banks of the Mississippi, and from the skirts of the Rocky Mountains, assembling in one body, to hold sweet converse, and take sweet counsel together, for the interests of our widely spread Zion. How potent will be the influence of a church, thus extended in the sphere of her operations, and thus consolodated in the unity of her counsels. Now, shall we for local jealousies, or for temporary inconvenience, determine that this vision of glory shall not bless our eyes? Shall we determine to be a divided, and a weakened people?

2. This division of our counsels would tend to produce diversity of sentiment. I do not fear anything more than slight diversity of sentiment: but the history of the church not only in past, but even present times, teaches that trifling discrepancies, in either discipline or doctrine, can prevent even evangelical churches, from a cordial and effective cooperation. Why does not the Dutch Reformed church of our country, unite with us closely and paternally? Why do her children form their independant societies, and refuse their cooperation in those great benevolent associations, so catholic in their principles, and so extensivly useful in their operations? The doctrine and government of this church are, with some minute discrepancies, the very same with our own:—they are both Presbyterians and Calvinists. They do not cooperate with us, because they possess an *independant organization*. The *unity of our faith* is not found sufficient to unite us in *action*. *Unity of action* will only result from *unity of organization*. Independant bodies will make many discrepant decisions, and introduce many discordant practices; and though these discrepancies may respect trivial matters, yet they will produce jealousies and prejudices which will soon increase, until they shall rise like a mountain barrier to *sunder* those, who in all important opinions, and feelings, and practices are but *one*.

If the measure proposed were to *divide* the Presbyterian church in the United States" says G. "I should reject it with the most determined opposition." And again, "under the great head of the church we are held together by a *union of sentiment*." I believe with G., that we are held together by a *union of sentiment*, and I believe that he would most strenuously oppose a plan, which he thought would produce division. And now I would ask him calmly to consider whether it is not at least *probable* that there would be as much diversity of sentiment produced, in the course of twenty years, between two independant General Assemblies, as there now exists between our General Assembly and the Dutch Reformed Synod? *Union of faith* and *union of sentiment*, let it be remembered, are *very different things*. The former can only be destroyed by the introduction of heresies; but suspicions, and jealousies, and slight disaffection are sufficient to destroy the latter. If then it be true, as this writer himself states, that union of sentiment alone binds together the Presbyterian church as a whole, and if it be *only probable*, that this union of sentiment will be impaired, and at length, in a great measure, destroyed, by a division of the General Assembly; is not such a division to be feared and shunned, as the forerunner of the division of our beloved church?

3. There are considerable personal advantages derived by our Western brethren, from an occasional visit to the East; and these would be lost by a division of the Assembly. There were not a few of the representatives from the West, in the General Assembly last year, who voted against even the temporary removal of the Assembly to the West. These, too, were not Eatern brethren who had removed to the West, but natives of the valley of the Mississippi. One of the Editors of the Calvinistic Magazine stated, on the floor of the Assembly, that he would prefer travelling a greater distance than he had come, and defraying his own expenses, to being deprived of the pleasure and profit, he had received from his visit to the East. And I suppose all the Western members in the house felt, in a greater or less degree, the force of the remark, and sympathised with the feelings which prompted its utterance. The sources of this advantage and pleasure, we need not consume time in pointing out. We would merely refer to the present superiority of the Literary and Theological Institutions of the East, to the great and numerous benevolent societies, to the spirit of liberality there diffused abroad. It must be profitable and pleasant to mingle in scenes where such things may be observed, and where they may produce their impression upon us. Until we have such things in higher perfection among ourselves, (and we are happy to see them rapidly advancing) these advantages will be a compensation to our churches, for the loss of ministerial labor, and the expenditures involved in sending their representatives to the Great assembly.

4. If the work of division be commenced we will have more than two Assemblies. What great natural barriers exist in our country by which we can divide the church into two distinct bodies? To which segment of the church would the greater part of the South belong? Would not the same reasons prompt to a Southern Assembly, which are now urged in favour of a Western? and in the course of another century, when our population has extended, and become dense, as far as to the head waters of the Mississippi, would not the same reasons prompt to *a new division even of our Western Assembly!* Division as well as strife is like the letting out of waters, and had better never be meddled with.

The growth and prosperity of our church has been almost unparalleled, and affords matter of heartfelt thanksgiving to all who love the cause of Christ, and desire the welfare of man. There has never been a period of its existence when its prospects have been as bright and its advancement as rapid, as within the last few years. Greater exertions are now making to extend and strengthen it, than have ever yet been put forth; greater harmony now prevails in its councils than has for years been witnessed; a more active and devoted spirit is developing itself among its members than has ever yet been manifested. Surely then, this is not the time for trying a measure of *at least doubtful operation*—a measure which *can* be attended at best with but *trivial advantage*—a measure whose only effect, we have reason to apprehend, will be to divide and cripple its energies. It it a great part of wisdom to know when we are doing well, and to rest satisfied. Our prosperity is greater than we could have anticipated; let us continue that organization by which it has been thus advanced, and which promises to perpetuate it.

Our Eastern brethren are at present doing much for us—more than we could have asked, more than we could have reasonably expected. Why then should we separate from them? Why should we interpose an obstacle, which might check the flow of their kindness and their bounty, towards the destitute and the perishing of our valley?

If it be our desire to have an Assembly which shall not be so distant from our remote churches, let us wait patiently a few years, and this object will be peaceably and easily gained. Now our congregations in this valley do not constitute the third part of our church; but if they increase as they have done, they will soon constitute its bulk. Many of us will probably see the day when some point in the West will be recognized as the centre of population to the Presbyterians of the Union. When this day arrives, no local feelings, we are persuaded, will prevent the removal of the Assembly to that point, where the interest of the whole will demand its location. In that day, we are persuaded, that even those from whom the tabernacle shall depart, will rejoice that the borders of Israel have been so extended that they are left in the extremities of her land. Until that day shall arrive, let not Reuben and Gad and the half tribe of Manasseh repine at their distance from the place, where their brethren all assemble—"where the tribes go up, the tribes of the Lord, unto the testimony Israel."

J. C. Y.

For the Western Luminary.

MILLENNIUM.—NO. I.

If an earthly Prince was to make a proclamation, that at a certain time, he would settle all the subjects in his dominions that have formed a character that was pleasing to him, (and then should tell them what kind of character that should be) in a country that was the richest and had the most elegant improvements and local advantages that ever were known in the world: a country, that, in comparison with any ever known in the world, might truly be said to flow with "milk and honey:" a country, the fertility, richness and beauty of which, surpassed any thing which they could possibly conceive: we would at once suppose that all the subjects in his dominions would exert themselves to the very uttermost to form their character such as the Prince had directed. We would suppose that they would spare no cost or exertion whatever, that might be in their power, to acquire the necessary qualifications. But if in addition to this the Prince should tell them that he was willing to grant them any thing they should require, as being necessary to obtain the qualifications he had specified, and which they had not and were unable to obtain of themselves; and that this grant should be made to them free from any charge, more than just asking for it; we would then think, that the individual, who did not attain to the character specified, might truly be called an unprofitable servant, and deserve to be cast into prison from whence he should never have the smallest hope of being set at liberty.

Now if this should be the sentence of him, who refused to make preparation, that he might receive an inheritance in that delightful country that was promised; what should be the punishment of that being who will refuse to make preparation for an inheritance among the sanctified? when the unchangeable Jehovah has told them that he is willing to give the Holy Spirit to them that ask him, that their characters may be formed such as he requires them?—But the Lord has told us that there shall be a Millennium upon the earth, that it shall be such a state of blessedness as has never been in the world, since the day Adam and Eve were driven from the garden of Paradise. He has given us light enough upon this subject to know that the time is not very far distant when "Righteousness shall cover the earth." "When the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." When Satan shall be bound a thousand years, and be cast into the bottomless pit, that he may not go out to deceive the nations. When "the wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them." When "the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." When "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." When "they shall not hurt nor destroy in all the holy mountain of the Lord." When the "Stone cut out of the mountains without hands" shall have "broken in pieces the clay, the iron, the brass, the silver and the gold," and "shall fill the whole earth." "When *"the glory of the Lord shall go forth from Zion, and his praise from Jerusalem."* When "the Lord," shall "reign and the earth rejoice and the multitude of isles be glad thereof." When "the wilderness and the solitary place shall rejoice and blossom as the rose, and rivers of water shall break forth in the desert." When "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands." *When "Holiness to the Lord shall be written upon the bells of the horses; and all the pots of the Lord's house shall be like the bowls before the altar."* When the Lord shall have subdued all nations to himself. "When every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." When "there shall no more be an infant of days nor an old man that hath not filled his days." When "the child shall die an hundred years old." When "Zion shall be made a praise and Jerusalem a rejoicing." *"When her glory shall go forth as the light, and her brightness as the noon-day."*

When the unchangeable Jehovah has promised such a state of blessedness as this; and when we know that it cannot be far distant; what should be our exertions to prepare the way for its introduction? What exertions should be made to form such a character as will be required to inherit these blessings? And should the present generation not live to see these promises all fulfilled: their children, (or at least large numbers of them) if their characters shall he formed according to that perfect rule given by the Divine Lawgiver, we have good reason to believe will live to enter upon *that glorious period, that Millennial Sabbath*, to see one full day of which, would repay for years of trouble. What then should be the exertions of those parents, to instruct and train their children, who wish them to live to see this time of happiness, unmingled by the cup of sorrow? For a day is coming that shall try the character of men: a day of trouble unprecedented in the history of the world.

G.

For the Western Luminary.

THOUGHTS ON INTELLECTUAL AND MORAL CULTURE.—NO. V.

The meagre and circumscribed definition which is usually given to the term, Education, is another source of dangerous error on this momentous and all-absorbing subject. A great majority of mankind appear to act under the impression, that Education has reference only to the intellect; that its only legitimate aim is, to store the mind with knowledge. It would be difficult to point to an error more fatal than this. Fatal, alike to every thing like rational happiness in this world, and in that eternal world to which all men are tending. How painful is it to the virtuous mind, to see the man of cultivated intellect, a willing slave to the most unhallowed lusts! Bearing about in his bosom a nest of scorpions, which are ever gnawing upon its vitals, and corroding his peace. Although he be idolized for his talents by the dissolute, and borne upon the shoulders of the multitude, yet must he ever be an entire stranger to that inward peace, which only can render the cup of life tolerable. Though he sway the sceptre over millions, who are ready to bow down and worship him, yet is he the wretched slave to his own relentless passions. Like the Sicilian tyrant, there is ever a naked sword suspended over his head, by a single hair. "The fear of the Lord is the beginning of wisdom." No system of education deserves the name, in which the cultivation of the heart is neglected. To cultivate the understanding while the heart is neglected, is only placing weapons in the hands of the enemy. The utility of any course of education, must be tested by the practical effect it has upon the individual. If it does not make him a more useful member of society, a better citizen, a better son, a better brother, a better Christian, it must be condemned as worse than useless, as pernicious. Narrow and unwise, indeed, is that course of education, which has respect only to man's transient stay upon earth, and which leaves out of view

his duties to his fellow creatures, his immortality, his accountability to his God.

Look at the boasted sages of antiquity, the renowned philosophers of Greece and Rome. That they were learned, that they possessed intellects of the highest order, none will feel dispose to doubt. In them we see a favorable specimen of the topmost height at which man can arrive, without the aid of Christian morality.—With all their collected wisdom, and science for which some of the present day seem so fearful that they will not receive full credit, what spectacle did they exhibit? What is the most partial record of their times, but a registry of superstition and crime? What are the famed virtues of most esteemed models, but the fruits of a harsh and brutal stoicism? What do their brightest exemplars exhibit, but a living commentary on the christian doctrine, of the depravity of human nature? Dark as midnight, indeed, must be that creed, which places self-murder at the head of the list of virtues; which recognizes undetected theft as highly meritorious; and the devoted homage and adoration paid to dumb idols of wood and stone, as the most sublime exercise of the faculties of man. Yet such were the morals of these models of intellectual refinement; such was the religious creed of a people, while they sat upon the pinnacle of human science.

A correct knowledge of Christianity, lies at the foundation of all true philosophy. And vain is that science, falsely so called, which militates against this. It has long been a matter of surprise to the friends of good morals, that so little attention is paid to the instruction of youth in the Divine Oracles at the present day. While they are taught almost to idolize the heathen classics, their attention, in most instances, during the time occupied in a full academical course of study, is not perhaps, directed at all to the volume of inspiration, the unerring word of God. The writings of heathen philosophers and historians, and poets, are studied with the utmost critical attention, while the only volume upon earth which bears the impress of Almighty wisdom, is passed by with cold neglect. A volume, which, if viewed only in the light of a system of morality, and as a literary performance, is acknowledged, by the most competent judges, far to transcend any other production that has ever appeared. Alas! how arbitrary a tyrant is custom! Because the infidelity of former ages has made it unfashionable to introduce the Bible into literary institutions, few are found, even in the nineteenth century, and in this land of civil and religious liberty, bold enough to risk such an innovation. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice." And to what must the Sacred Oracles give place? To the obscene jests and the absurd mythology of heathen idolaters. To the Pantheon, and its thirty thousand gods!

But it should afford matter for rejoicing to the christian, that this absurd veneration for antiquity, at the expense of morals, is finding a most wholesome corrective in Sabbath Schools. This benevolent institution, which is the glory of the age in which we live, strikes at the root of this and all similar evils. It commences with the formation of character; and sows the seeds of virtue and sound morality, before the soil is pre-occupied by noxious weeds. It affords instruction which has a tendency beyond any other, to elevate and expand the mind, and to train it to sober and correct thought. And infinitely above all, it insures that culture of the heart, which is as a strong citadel within it, to defend and protect it, from the legions of foes which threaten its eternal well being. Its direct tendency is, to correct the obliquities of human nature, and to impress the important idea upon the mind of the individual, that he acts under the view of an Almighty being, to him he is accountable for every secret thought. Its tendency is to prove the hidden recesses of the heart, and to bring to view its fearful depravity. It points to salvation through the Redeemer of man.

JUVENIS.

RELIGIOUS LIBERTY.

Liberty of conscience has never been maintained with any consistency and permanence, among any people, during the whole existence of the church, where the prevalent religious system did not contain the article of JUSTIFICATION BY FAITH.

The history of the church is full of instruction on this subject. And it is worth while for every one, who is at all concerned in the great interests of religious liberty, to study it carefully in reference to this very matter. Before the spiritual tyranny of the dark ages could be established, it was necessary to make many additions to the doctrine of Christ and his apostles. The sacraments were changed from their simple character of significant actions, designed to represent the truths of the gospel, into mysterious rites, by which the duly authorized priest gave to men, "assurance of grace." Their number was greatly enlarged; and some of them at least were made necessary to salvation. Baptism and the Lord's Supper were of that number. But it was necessary before a sinner could partake of these saving rites, that he should have a conscience clear from all offences against his brethren, all charges on the part of the church. In this delicate and difficult affair, the genius of some ambitious priest invented the doctrine of *penance*. After this followed absolution, extreme unction, and last of all purgatory. It is particularly worth while to notice how every addition to the plain simple doctrine of salvation by faith in Jesus Christ, is suited to extend priestly influence. The difference is immense, as will readily appear from the following contrasts.

In one case, the believer relies entirely on the divine mercy: no human being comes between him and his final judge:—in the other the minister of religion assumes the functions of priest and mediator. In one case, this minister is, as we have before said, no more than a teacher, who assists the Christian to understand the gospel;—in the other, by virtue of his priestly authority he only assures the sinner of pardon. In the one case, he uses the sacraments as means of instruction;—in the other, they are administered by the divinely constituted priest as certificates of grace. In one case, the Christian in reliance upon divine mercy through Jesus Christ knows that he shall be saved;—on the other, the vicar of Jesus Christ, the keeper of the Christian's conscience, must tell him whether the penance is sufficient—whether his sins are retained, or remitted, whether he may hope to go directly to heaven, or pass through the fires of purgatory;—or sent to hell. It is at the option of the priest too, whether he will grant or withhold these blessings. It is he only who has power to bestow them. And it is the worst of all heresies to deny that power. Admit him to be a duly authorized priest, and, whatever your sins, he can deliver you from them, provided you will only purchase enough of the *merit*, which he has to sell to make up your deficiences. But the trembling sinner must comply with the demands of the ghostly father, or be sent directly to perdition. It is the only priest, too, who has power to pray the souls of kindred and friends out of purgatory. But some how, there is little or no virtue in gratuitous prayers. They must be paid for, or they are unavailing. The demands then of the priest must be submitted to, or one's dearest relatives will be confined for ages in the fires of purgatory.

Surely he must be blind, who does not see that there is scarcely a limit to spiritual power, when a minister of religion is thought to have the authority to settle the terms on which a sinner may be accepted with his Creator. And every addition to the simple doctrine of the gospel—"Believe on the Lord Jesus Christ and thou shalt be saved,"—every claim of man to the power of bestowing grace or giving assurance of salvation, is a fearful encroachment on the great principles of religious liberty.

This is a point which, though overlooked by our statesmen, is one which must be guarded with particular vigilance. Constitutions, and laws and philosophy, and education will all be utterly inefficient to preserve religious freedom if it is ever admitted that man, however high his ecclesiastical dignity, however distinguished his piety, has any authority whatsoever, in regard to the terms on which he may hope for salvation. *This* is the *entering wedge* of all religious tyranny. Let it once be driven in, and it will make an opening wide enough for every thing else to follow. But let Christians be well instructed; let them stand firm here, and in the nature of the case it is impossible for priests to get hold of the mind so as to enslave it. Indeed, to a Christian well instructed on this plan, nothing in the wide world appears so monstrously extravagant, as the claim of men to the office of the *priesthood.—Rel. Telegraph.*

ANOTHER OBJECTION TO MISSIONS.

We made an extract last week from Rev. Mr. Ogden's Sermon on Misrepresentations of Benevolent action, in which the objection that *'the clergy get all the money'* raised for missionary purposes, was annihilated. A correspondent has since sent us a request to notice another objection which is eagerly circulated by the enemies of missions, in many parts of this State. The objection is, *that the various Benevolent Societies in the country are accumulating immense permanent funds, which are designed for the use of the clergy.* We hope our readers will not accuse us of trifling in taking notice of this objection.—It is verily made—we were about to say by well-informed men—but we must use a different expression. We would not hastily speak evil of any one, and shall therefore rather refer their assertions to *ignorance*, than to wilful *misrepresentation*. We would advise those who offer this objection, however, not to expose their ignorance.

The Permanent Fund of the American Board of Foreign Missions, on the 31st of August 1829, was Forty-five thousand, one hundred, twenty-six dollars, seventy-five cents.—The increase of the Fund last year, was $200.—*Not a very alarming addition.* The expenses of the Society for the year ending at the same time, were $92,533, 13. The principal of the Fund cannot be paid out for the expenses of the Society. This is prevented by the conditions on which it was given. The Board cannot use the principal without a violation of their trust. And those honest men who watch the Funds of Benevolent Societies so narrowly, and who exhaust all their interest in these benevolent objects, in this watching, would not surely have the Board deal dishonestly!—Could they detect a perversion of the funds, from the original design of the donors, the country would ring with their expressions of detestation of the fraud. But suppose the Board were to violate their trust, and reckless of their own character and regardless of public reprobation, were to apply the principal of these funds to the payment of their debt of more than $22,000, or towards the ordinary expenses of the Society?—To say nothing of the debt—how long would these funds meet the expenses of the Society?—At the rate of expenditure in 1829, they would hold out nearly *six months*. Yes, not quite six months. We are sorry that these funds cannot be expended, for the sake of those who are anxious to aid Foreign Missions; but are prevented, by this *conscientious* opposition to Permanent Funds. They must long for an opportunity to gratify their benevolent propensities.

Besides the Permanent Fund for the general purposes of the Society, there is one of less than $26,000 for the Corresponding Secretary,—and another for the Treasurer of about $2000. The whole amount of all these funds would be sufficient to meet the expenses of the Society about *nine months and a half.*

The Permanent Fund of the American Bible Society amounts to the round sum of $20. When this will be divided up among the clergy of the country we shall not undertake to say. It may be well, however, to keep an eye on it.

The American Home Missionary Society—the American Tract Society, and the American Sabbath School Union, have no Permanent Funds.

The Connecticut Bible Society has a Permanent Fund of $4290. In 1820 it amounted to $4170.—Of course it has increased $120 in nine years—or $13 33 a year. A rapid accumulation!

The Missionary Society of Connecticut has a Permanent Fund of $27,553 20 1-2.—*How rapidly it is increasing* may be learned from the fact that on the first day of January 1812, it was $26,761 99. The Permanent Fund of this Society has therefore increased $783 21 1-2 in eighteen years—or the increase has been on an average, $43 79 yearly. Alarming truly!—On this subject, the sermon from which we have quoted has the following—

The objection comes, moreover, with a very ill grace from those who are accusing the clergy of sequestering money for themselves, when it is remembered that the permanent fund of the Connecticut Missionary Society, was raised almost entirely by the extra labours of the clergy themselves. The late Dr. Strong and Dr. Flint, of Hartford, Dr. Smalley of Berlin, Dr. Trumble of North Haven, with some others,—all clergymen, published with great labour and self denial the Evangelical Magazine about thirty years ago, at a time when few such publications were to be found. The profits were large; but instead of putting them into their own pockets they gave every cent of them to the Connecticut Missionary Society to constitute its permanent fund. The late Dr. Dwight too of New Haven, gave the profits of his psalm book to the same object for a succession of years. This, together with a few legacies, was the origin of the permanent fund of the Connecticut Missionary Society. Does this look like a selfish accumulation of money? Does this look like the effort of clergymen to get together a great fund for their own personal aggrandizement? or like a disposition to make a bad use of the charities of the public! What labours so disinterested as these can the history of our opposers furnish!

These are all the Benevolent Societies holding Permanent Funds, which we recollect, in this State, to which the contributions of our denomination have been solicited. We say nothing of Permanent Funds belonging to other denominations, for we are not familiar with the facts in the case.—They can answer for themselves.

It is greatly to be regretted that there are any among us, who, to excuse their own covetousness, or to gratify their hatred of the Gospel, will do nothing in this age of religious charities but carp at the benevolence of others. We would advise our readers, when such objections are made to prejudice them against the missionary and other similar operations of the age, to call for facts—to demand the proof. For it is a melancholy truth that no small share of those who make these accusations either do not believe what they say, or are made the dupes of designing men. In both cases, the best way to silence them is to require proof.—*Con. Obs.*

BEGINNING OF WESTERN MISSIONS.

From Mr. Storr's speech before the A. H. M. S.

They who were the fathers in the civil administration of Connecticut, and fathers in the churches too, learning the privations of their brethren, whose enterprising spirit had carried them beyond the limits of organized communities—said one to another, "Why sit we here all the day idle?" At once they entered the field, put their hands to the plough and to this hour have not looked back. And know you not the results, sir? Four hundred churches have been established, and as many pastors settled, by the single efforts of the pious in that little state, whose whole area would scarce cover some single counties in her sister states of the west. Had all the piety of the land been equally put in requisition during the same period, think you we would have occasion this evening to deplore desolations stretching so far and so wide! Massachusetts was later in the field—less harmonious in aciton, and more impeded in her course by disguised enemies, who artfully inspired jealousies, and often threw in the apple of discord among brethren. The amount of visible good accomplished during the last thirty years, by the several missionary societies of that state, I dare not attempt to compute; but at this hour more than a hundred missionaries are in the field—all faithful men.

TRACTS ON A STEAM BOAT.

From a Passenger.

It was Sabbath morning. Soon after the boat was under way the deck passengers commenced their favorite game at cards. Two young men in the cabin started a game of back-gammon. Among the cabin passengers was a man of venerable appearance, a professor of religion, from New York. The game went on without interruption. At length two religious Tracts appeared on the table: the hand that placed them there was concealed. One of the young men seeing the Tracts, closed the board, and said, "I had much better be reading these Tracts than playing on the Sabbath." The other was much displeased. A young lawyer, who thought much of his talents, expressed his indignation at the Tracts, his disrespect for the Bible, and dared the man who had placed the Tracts on the table to show himself. This led to a long conversation with regard to the truth of christianity. The passengers being most of them professed friends of religion, either engaged in the conversation, or listened to it. After it ceased, their attention was directed to the Tracts, and there was no more playing during the day.

BIBLE SOCIETY OF PARIS.

A meeting was held April 21st. Count Ver-Huell, the president, in the chair. M. Lutteroth read the report; in which special notice was taken of the resolution of the American Bible Society to supply all the destitute families within two years. The receipts for the year were 43,377 francs, and the expenses 30,943. Copies of the Bible were issued amounting to 6,353, circulated wholly among the Protestants The whole number of copies issued since the foundation of the Society is 110,000. The Strasbourg Bible Society has issued 20,000 Bibles and Testaments, since 1815. It is estimated that 155,000 copies of the Bible have been distributed among the Protestants in France during the last 14 years, by means of Bible societies. In the course of the meeting 3000 francs were given to enable the Committee to furnish a Bible to every family in some of the departments which they shall designate.—*Miss. Her.*

PERPETUAL MOTION.

I know a clergyman who is in the receipt of many religious newspapers, and moral and religious publications, who, before they are a fortnight old, sends a servant to the market with a basket-full, to distribute them to the marketers from the country, deeming it almost a sin to accumulate useful publications when so many thousands are perishing for lack of knowledge. Let all take the hint and follow it. —*N. Y. Evangelist.*

UNHALLOWED FIRE.

Christians, ministers and laymen, too often discuss matters in ecclesiastical bodies, and religious publications, in a spirit according to this world. Their language and feelings are secular, and sometimes they do not seem to know what spirit they are of. Thus did the two disciples dispute by the way, but Christ rebuked them. And does he not rebuke angry Christian disputants, who carry as much heat, sarcasm, and bitterness, into their discourses, as politicians do into their debates? Christians, ministers, and laymen, love as brethren, and speak the truth in love.—*Ib.*

We understand that a modification of the air of the Marseilles Hymn, adapted to sacred words, was sung in the churches of three or four different denominations in Philadelphia, last week, on the Sabbath.—*Ib.*

The Messrs. Carvill, of New-York, are about to publish the entire works of the much admired Rev. Robert Hall, of Bristol, Eng.

SLAVERY.

TO ROBERT WICKLIFFE, ESQ.

NUMBER III.

Sir—I have often thought that a regular treatise on the *necessity practicability* and *best means* of emancipating the slaves of the United States, was a desideratum in American politicks. Such a work, if it did little more than embody the various detatched articles of information which lie scattered in newspapers and other fugitive productions, could not fail to pour a flood of light on the public mind.—I have neither the leasure nor ability for such an undertaking. But as *ceasing to import* slaves should be a prelude to *every plan* for the emancipation of those already here—if I could prevail on my countrymen to put a stop to this crying evil, I would feel that I had done some good in my day.—I would hope that we had reached the grand *turning point*, where we would cease to do evil and learn to do well—and I should feel sufficiently honoured in being an humble precursor of that Heaven-directed genius who shall hereafter induce Kentuckians to undertake, in earnest, the great work of emancipation.

In my last letter I endeavoured to place the constitutional argument on its true basis. I proceed to notice some objections to the expediency of the measure.

1. The slave-dealers assuming the guise of patriotism have put into the mouths of some third rate politicians, an argument something like this—that the suspension of the slave trade, by depriving our stock-drovers of the profits they frequently make by exchanging for slaves and driving them to this country for sale, would produce a serious declension in the demand for the prices of our stock, and thereby prove injurious to the farmer. Without entering into an investigation of the various causes which operate in fixing the demand and prices of property, I would answer all such arguments by citing the fact that Ohio, Indiana and Illinois have much the same soil, climate and productions with us—they trade to the same markets and are able to compete with, and even under-sell us, without having the advantage of a *return cargo in slaves.* But suppose the point yielded, that the suspension of the commerce in negroes would produce a decline of 25 per cent in the price of our stock, which is now bartered for slaves, would not the country be *richer by the loss* of 25 cents in the dollar, if we got the remaining 75 cents in money, than by receiving the whole 100 cents paid in negroes? In the first case there would be 75 cents of actual value added to the capital of the country, which would circulate through the community and in the course of the year, might supply the wants or pay the debts of twenty hard-handed sons of industry; in the last no actual increase is added to the wealth of the country. An individual, by getting another slave to work for him may dispense with labour himself, or hiring his less wealthy neighbour—but the free labourers of the country, far from receiving a benefit, are injured, by being deprived of employment at that labour which the slave supplies.

2. Some demagogues have endeavoured to persuade the non slave holders that the proposition to stop the importation of slaves is urged on them by a slave-holding aristocracy to prevent the poor from acquiring slaves, or to compel them to purchase from the rich at high prices. You sir, have had to contend with *slang-whangers* too long, to be ignorant of the difficulty of heading these gentlemen. Convince a poor man who wants a negro to work for him, that by continuing the slave trade, he may become a slave owner for a mere song—and you offer him a bribe as strong as that by which the politicians of Georgia are now seducing their whole population, into the project of driving off the Indians,—namely that the Indian lands may be thrown into a great state lottery, in which each citizen may have a chance to draw a prize! But it is only necessary to apply the test of reason and experience to the delusion and it vanishes. In the old slave-holding states there are many more slaves in proportion to the free whites than in Kentucky. But I venture the opinion that the proportion of *slave-holders to those who own no slaves* is not greater than it is with us—and if we continue the trade and double the number of slaves in the country, the proportion of slave-holders, so far from being doubled by the *increase of slaves*, will not, fifty years hence, be increased at all, except by the emigration of those who own no slaves, from the state. The reason is obvious. In new countries there is little wealth and that is pretty equally divided. As countries grow older and population increases, wealth is not accumulated—*but is only concentrated.* The few become rich: but the *many* still labour under the curse entailed on Adam's posterity. They have to earn their bread by the sweat of their brows. This inequality, to which there is a natural tendency in all countries as population increases, is aggravated by the existence of slavery in a country. Contrast the southern nabob, the owner of a thousand slaves, with the poor striped cotton, cadaverous emigrant from the pine woods, as he wends his way towards Indiana, with his *alls* packed on his half famished grey horse.—They seem scarcely to be beings of the same species. Ask the poor man if *his* condition was *bettered* by the slaves of his rich neighbour? and he will tell you that *they* deprived him of employment, and his family of bread—and have driven him from his native land.

3. Another objection to the measure in question is the increase of free negroes, by the emancipations it would produce. Now, that the contemplated law would effect *some* emancipations is very probable. But there is not the smallest reason for believing that they would be so numerous as to produce any sensible addition to the present free coloured population. If the law was not enforced, but remained a dead letter on the statute book, it could not be the means of *any* such addition. But if it should be enforced, as I believe it would, why then some half dozen negroes who had been imported in violation of law, would sue for and recover their liberty—the slave trade would be broken up and there would be an end of the matter. It is now near fifty-two years since Virginia enacted such a law—and I doubt whether there have been an hundred slaves emancipated under it—for the very plain reason, that men have found they cannot violate the law with impunity, and therefore do not attempt it.

I have understood that you sir, although restrained from acting by constitutional difficulties, were favourable to the policy of preventing farther importations of slaves. But I fear that your constitutional scruples once removed and you would still be found in opposition.—The opinions expressed in your circular to your constituents, about the continuence and dispersion of slavery and the amalgamation of colour, &c, seem to indicate strong sympathies with the politicians of the Old Dominion—and that however much you may differ with them about Tariffs, Rail-Roads, Gen. Jackson and the Indians—on the subjects of slavery and "*Constitution making*" your mind will be found running pretty much in the same channel with John's of Roanoke. I do not however despair of you. But as your circular indicates great trepidation about a conversion, I shall indulge the hope that your fears will take such a direction as will ultimate in good.

If all the evils were to be apprehended by the slave owners, from a convention, which your circular depicts, they would furnish so many arguments in favour of putting a stop to farther importations. You know that the advocates for and against a convention, in the Legislature, have been nearly equal for several years past.—and had your *construction of the constitution been considered as settled law, the bill would in all probability, have been passed, the winter before last.* Is it not then a most injudicious policy, on your part, to be alienating a portion of those allies, who have heretofore stood with you side by side, and resisted every effort at innovation. I pray you sir be warned, and do not give your friends reason to fear you have grown too old to learn wisdom from experience.

I trust sir, that in your allusions to the opinions of religious societies on the subject of slavery, you had no thought of throwing out the apple of discord. This is no sabbath mail affair in which the different sectaries can be played off against each other. It is to be hoped you will find few religious persons of any sect to agree with you in your plan of emancipation by amalgamation, or who are willing to set down under the idea that emancipation ought not to be attempted for *centuries to come.* I believe it is true that the religious societies which you seem so much to dread are in favour of emancipation. But it by no means follows that they are to be dreaded as political agitators. They constitute that portion of the community most opposed to strife and political convulsion. Hence it is that they have been content to await the change operating in public opinion and the maturing of various plans now undergoing discussion or experiment in the United States, for bettering the condition of our coloured population.—They are real friends of the rights of man. They look on slavery as a great moral and political evil—to be justified only on the strong ground of necessity—and whenever and however the necessity ceases, the justification ceases likewise. Put a stop to this trade, which they know is not necessary, and hold out any reasonable ground to hope that the country is preparing for emancipation, and the friends of liberty, whether they do or do not belong to religious societies, are willing to wait patiently until some practicable plan can be devised. But when we are told by the leading politicians of the country, that slavery ought to be continued among our descendants, for centuries to come, until by an illicit commerce between the colours, all distinction is lost; that Kentucky ought not to move on the subject until the South is willing to give up her slaves; that the slaves should be so dispersed among the states, as that each may have her due portion, and (when the mixture of colour is completed) may take about the same *shade*, and that if we should get more than our due portion so as to give our descendants a darker tinge, still no efficient law can be constitutionally passed to correct the evil, until the final consummation some *two or three centuries hence.* I say when they are told all these things by a grave and *religious* politician, it is time to commence a firm, constant and unwavering opposition to such views. Every citizen in Kentucky having a vote and failing to give it in opposition to the slave trade, is guilty of participating in that trade. If the pertinacity of yourself, and the adherents to your *construction* cannot be overruled, the only alternative left is to join with the radicals, as you would call them, and reform the constitution. Let matters take that turn and you may in good earnest, talk of removing your slaves to the South. The loss of your talents to the state would no doubt be regretted—but the removal of your slaves would be a blessing to the country.

and *your rich lands would remain here* to be cultivated, perhaps by FREE HANDS.

PHILO C.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 13, 1830.

EDITORIAL.—We had prepared considerable intelligence to be placed under the head of Foreign Missions, but are obliged to defer it till next week.

We hope our readers will not be displeased that so large a space is allotted to *Foreign News*, as at this time it is of so important and interesting a character.

TRANSIENTNESS OF RELIGIOUS EXCITEMENT.

No part of christendom has been so highly favoured with seasons of religious awakening, commonly called revivals, as the churches of our country. From the early settlements of our pilgrim forefathers till the present time, our churches have been more or less frequently blessed with refreshings from the presence of the Lord. Professors of religion have been stirred up to unusual earnestness and fervour in religion, to an agonizing importunity in prayer, and to a holy walk and conversation in living. Sinners have been impressed with a deep and serious consideration of their condition, convicted of sin, and finally converted to the Lord. In view of the coming wrath of a justly offended God, they have in multitudes fled for refuge to the hope of the Gospel. At such repentance of sinners, not only the angels in heaven rejoice, but saints on earth attune their harps to notes of praise and thankfulness. Then all is love and animation. The things of eternity are brought before their spiritual vision in all the power, and truth and life of solemn reality. In view of the tremendous and all-absorbing interests of eternity the things of earth dwindle into insignificance.—In comparison with the *one thing needful, the pearl of great price*, the mint and anise and cummin of religion, are seen and felt to be light beside these *weightier matters*. A sweet and harmonizing comminglement of feeling seems to pervade all hearts. The blind are made to see, the deaf to hear, the lame to walk. All is rejoicing and triumph.

But alas how often are these happy seasons followed by a sad reverse. Instead of a bright shining sun, clouds and darkness gather over the church. Instead of warmth, there comes coldness; instead of animation, deadness; instead of frequent and punctual attendance at religious meetings, remissness and frequent absence; instead of union, divisions; instead of love and peace, hatred and strife. We by no means consider these evils as a necessary and legitimate result of revivals of religion. They are not the *fruits of religion*. But that such a state of things does not unfrequently succeed revivals, we think cannot be denied, though deeply to be deplored. Whence do such evils arise, and how can they be avoided or remedied! That unconverted sinners should by long continued rejection of the Gospel and resistance to the means of grace become hardened and stupid in sin, or finally throw of all restraint and come out in open opposition to the work of the Lord, at such times, is what is to be expected from the natural heart of man. Some, who have deceived themselves, and others by a false profession or by a show of religious feeling, that proves to be spurious, will also soon exhibit their true character either in paralytic apathy or in fiend-like animosity. These occurrences no prudence or prayer of christians can wholly prevent.

But when we come to consider what christians can and ought to do to prevent this reflux of the tide of sin and every evil work, we shall see there is much for them to do.—That there should be an uninterrupted continuance of the highest state of religious excitement is not to be expected. The green and fresh luxuriance and fragrant flowers of spring do not clothe the fields through all the year.

But in the ordinary progress of vegetation we look for the formation and ripening of the fruit. So should it be with christians and new converts. If the intensity of their own fervour abates and if inquiring anxious souls cease to crowd the temple gates, they should not on account of these changes of feelings and of exciting causes remit their earnest and diligent and serious attention to the great business of religion, so as to give occasion for God or their enemies to say—"your goodness is as a morning cloud and as the early dew it goeth away." Christians should act from *principle*, from *fixt resolutions* founded on a sense of *truth* and *duty*, and not commit themselves to the irregular impulses of passion and the uncertain guidance and force of fitful feeling. The character of many christians is marred by an unhappy mistake on this point.

There is also a great difference between an *artificial excitement* of feeling, and the feeling produced by convictions of truth and by the operations of the Divine Spirit. Here christians and ministers should be on their guard. From the want of discernment between these two kinds of excitements great evils often result. When the former passes away, instead of fruit, disappointment, blasting and mildew are the consequence.

But as before remarked the high excitement of a genuine revival will in a measure subside. Then is the time for christians to show the strength and firmness of religious principle, rooted and grounded in faith; that their love of God's worship will carry them to his house whether the multitude go up or not; that they have the *root of the matter* in them. If many new plants of grace have been brought into the garden of the Lord, to promote their growth and fruitfulness much care, and pains-taking, and labour, and watchfulness, and prayer are required. Satan, though he may fail in strength, seldom is wanting in generalship. The defeats he sustains in a revival, if the remissness of christians give him opportunity, he will dexterously convert into at least partial triumphs. Hence the necessity of peculiar watchfulness on the part of christians at the close of a revival.

DANVILLE COLLEGE.

This institution is professedly under the superintendance and patronage of the Presbyterian church in this state. Every member of this denomination, therefore, who desires the advancement of learning and sound religion, should look to this College with a deep interest for its prosperity. Presbyterians both in Scotland and in this country have always been foremost in the establishment and support of literary institutions, of common schools, and in the thorough education of their preachers. It is in this way in connection with their doctrines and Discipline, that they have been so highly distinguished for their intelligence, influence, and efficiency as a religious body.

But do the Presbyterians in Kentucky show in regard to this subject the wisdom, the zeal, and the liberality, which usually mark the counsels and movements of our church? What is the state of Centre College at Danville? As the foster child of our Synod, is to be regarded as a true representative of the combined strength of our churches, a correct exhibition of the estimation in which literature and science and the means of education are held by us? We believe its foundations were laid broad and deep as to its chartered rights and privileges. But what is the superstructure raised by the Synod? What means are afforded there for a through and classical education? What libaries, what apparatus, what helps for the study of science and language? What inducements to draw around it the youth of our state? We fear that the institution has not received the liberal and substantial patronage, which is necessary to make it flourish with health and vigour. It is not a state institution, but depends for support on the liberality and countenance of the Presbyterian denomination. The Baptists, the Methodists, the Cumberland Presbyterians, and the Roman Catholics have each a college of their own, which are flourishing under their fostering care. Shall we be supine and negligent while they are so wakeful and active on this all-important subject?

These remarks are thrown out with the hope of arousing attention to the wants and prospects of Centre College. If the energies, the beneficence, and the united action of the Presbyterian church in Kentucky were all concentrated in building up and improving this College, it might soon become a most useful and honourable seat of learning, a fountain, whose pure and overflowing streams *should make glad the city of our God.*

Are there not in our churches men, whom God has blessed bountifully with the wealth of this world, whose stewardship is extended over large portions of land? Will not such men, in considering to what use they shall appropriate their possessions, contemplate the wants of this College and the great and increasing amount of good that might result from contributing to its funds some portion of their property? We think they can hardly find any way of making an investment in a charitable fund, that promises more certain and lasting blessings to their country and to their posterity, and to perpetuate the honourable remembrance of their names to the latest generations*. So long as knowledge shall be power, and so long as the principles of the reformation shall continue to be the principles of our church, the patrons and benefactors of republican literary institutions will be the most efficient and honored benefactors of their country. Whose names are so richly embalmed, and whose benefactions like a pure and perennial fountain so widely diffuse their healing streams, as the names and benefactions of Norris, Brown, Bartlett, Philips, Yale Boudinot, and many others, who have gone to rest from their labours and *their works do follow them?* May their example stimulate others to like noble deeds.

* Since writing the above we have been informed that Mr. John W. Hundley of Jefferson county, lately deceased, has left a very handsome legacy either to this college or in some way to be appropriated to the purposes of *education* in this state. We are sorry to learn that some of his *legal contingent* heirs, with the hope of getting the property for themselves pay him a poor compliment and stigmatize his former acts of liberality with hypocricy or madness, by setting up a plea of insanity when he made his will. Insanity!—Oh what a misnomer for enlightened and christian benevolence.

The Manual Labor Academy of Pennsylvania, is erecting a *work shop*, forty feet by twenty, and two stories high, in which forty hands can conveniently work. It is to be built *chiefly by the labour of the students.*

Western Reserve College.—All the students entering this College are expected to adopt some systematic plan of manual labor. For this purpose there is a piece of land and a work shop attached to the institution. The value of work done in three and a half months by a "Mechanical Society," consisting of 20 members, amounted to $320 50.

The Hon. Thomas S. Grimke of South-Carolina has declined the degree of L. L. D. conferred on him by the Trustees of Yale College.

Dr. Porter, President of the Andover Theological Seminary at Andover, and Bartlett Professor of Sacred Music, has resigned the latter office. It is expected that another Professor will be appointed to this department.

METHODIST COLLEGES.

It is with unfeigned pleasure that we see Institutions for classical learning growing up and flourishing under the patronage of our Methodist friends. Besides Seminaries before under their care they have recently determined to establish two important colleges, one at Middletown Con. to be called "The Wesleyan University," the other at Lima, N. Y. to be called "The Genesee Wesleyan Seminary."

The inhabitants of Lima have subscribed upwards of $9,000. The Genesee Conference have taken measures to raise a stock of $50,000, divided into shares of $100 each. Persons subscribing one share are entitled to the free tuition of one scholar for four years.

To secure the location of the Wesleyan University in Middletown, the proprietors of the American Literary, Scientific and Military Academy, give the trustees forever fifteen acres of excellent land on which are two large well constructed stone buildings, suited to accommodate 200 students, besides affording rooms for library, chapel, lectures, &c. the whole estimated to be worth at least $30,000. The only condition of the grant is that the trustees shall raise an additional endowment of $40,000. Of this sum $18,000 have already been raised in the town.

To raise the remaining $22,000 subscriptions are opened. A clergyman, subscribing $100, may keep a son or pupil in the University free of tuition, during his life time.

Thus a fund of $70,000 is at once secured. By a late Report of a committee of the New-England and New-York Conferences, it is stated that subscriptions will be opened to raise a permanent fund in addition to the above, of $75,000.

Agusta College in this state was founded in 1823. Last year there were at this college *one hundred and fifty students* from fourteen different states. It is entirely *literary. All students unable to pay their fees are admitted gratis, and the sons of all pastors of all denominations are admitted gratis.* The college library contains 1500 volumes, and the students library 550.

LIBERALITY WORTHY OF IMITATION.—Deacon Isaac Sperry of Old Town, Ross county Ohio, has built at his own expense, for the use of the Baptist Society, a handsome brick meeting house, costing $3000. It is 50 feet square, two stories high, with a handsome cupola for a bell. He and his wife support themselves and children by their daily labor.

This puts us in mind of a similar instance in our own vicinity The neat and substantial stone church at Clear Creek, was built by the exertions and principally at the expense of Mr. Archibald Logan, an elder in the Presbyterian Church.

Vermont Sabbath Schools.—At the late meeting of the State Sabbath School Union, there were reported from eight County Unions and other auxiliaries, 239 scholars; 354 superintendants; 2156 teachers; 15,256 scholars; 20,620 volumes in libraries; and 282 hopeful conversions.

Rev. Dr. Ely is now on a tour in the State of New-York, as Agent for the American Sunday School Union, and meets with much success.

Fasting and Prayer.—Thursday the 11th day of November next is set apart by the General Assembly of the Presbyterian Church, the General Associations of New-Hampshire and Massachusetts, and the General Convention of Vermont to be observed as a day of *Fasting and Prayer.*

The twenty-first Annual meeting of the *American Board of Commissioners for Foreign Missions*, was held in Boston, commencing on Wednesday last.

TEMPERANCE.

A Temperance Society has lately been formed in Beard's church, which now consists of 29 members. It may be well to add, says our correspondent, that it has the prospect of continued success, notwithstanding among other objections the cry of "Union of Church and State" has been raised against it.

A Temperance Society has lately been formed at Stoner Mouth, Bourbon county, with encouraging prospects.

INSTALLATIONS.

The Rev. Mr. Campbell, late of Washington City, has been *installed* pastor of the first Presbyterian Church in Albany N. Y.

Rev. James Abel, late pastor of the Presbyterian Church in Oswego, was *installed* on the 16th ult. pastor of the Presbyterian Church in Oxford, N. Y.

Rev. Erskine Mason has been *installed* pastor of the Presbyterian Church in Bleeker street, New-York, as successor of the late Rev. Mr. Bruen.

SECULAR SUMMARY.

Steamboat disaster on Lake Erie.—The Steamboat William Peacock left Buffalo on the 16th ult. for Detroit. When about four miles out a joint in the steam pipe gave way and the steam was directed into a steerage cabin full of men, women and children. The scene of confusion, pain and death was indescribable. The whole number of lives lost was not certainly ascertained. *Twelve* however were counted.

Louisville according to the last census contains 10,196 inhabitants.

Population of Georgetown, Scott County, is 1350—increase in ten years, 289.

Salem Murder.—John F. Knapp has suffered the sentence of the law and paid the forfeit of his life. He died as the fool dieth.

A street in Paris, formerly called *Charles X.* is now called *Lafayette.*

Bees without stings.—Dr. Mitchel of New-York, has received from Mexico, a hive of *stingless* bees.

Canal.—The Commissioners of the Illinois and Michigan Canal have advertised for proposals for excavating a portion of it, commencing at Chicago Creek.

Public meetings have been held in Charleston and Philadelphia, to celebrate the recent triumphs of freedom in France.

During the fortnight commencing with the revolution only three suicides took place in Paris. This is attributed to the shutting of the gaming houses, and the new stimulus of the revolution.

The London Morning Chronicle of August 17, says: Charles X. wrote to William IV. to inform him that he was going to Cherbourg, and requested him to put an English frigate at his disposal to convey him to England The English ministry answered that the friendly relations existing between France and England would not allow his request being acceded to.

On 31st of July, the Jeanne d'Arc arrived at Naples with the Dey of Algiers, his family and suite, amounting to 110 persons, of whom 58 are women. The government has consented to the Dey's forming his residence there.

We have been informed, says the Mount Holly Chronicle, that Joseph Bonaparte, the Ex-King of Spain, and now a citizen of this county, (Burlington,) is making arrangements to return to France.

The Providence Journal of Monday says that Sir Isaac Coffin, now admiral of the Red in the English Navy, passed through that town on Saturday, on his way to New-York, from which port he would shortly embark for England. The present King, William IV, was once a Lieutenant under the immediate command of Admiral Coffin.

A company is forming in Worcester, Co: Mass. to establish a colony in the Valley of the Mississippi.

FOREIGN.

DIPLOMATIC.—In the New York Observer it is stated, that an arrangement has been entered into between Mr. McLane, our minister in England, and Lord Aberdeen, by which the British West India ports are to be opened to our commerce. Although this fact is not announced in any English paper, yet a messenger has arrived at New York with despatches relating to the subject and it is presumed with a copy of the treaty itself. The statement however, is made on the authority of the following Letter addressed to the editors of the New York Journal of Commerce.

LIVERPOOL, 24th August, 1830.

Your minister, to his great credit, has succeeded in obtaining the consent of this government to open the intercourse between the United States and the British West India Colonies, and it is probable that your President will, in a few days after this reaches you, issue the proclamation contemplated in his message last session; a message which, you may remember, I approved of at the time, because it showed a disposition on your side to remove every subject of difference between the two countries. The government of this country has displayed equal good feeling in meeting this disposition, and Mr. M'Lane deserves the gratitude of the American nation for his unwearied labors, and the persevering skill and intelligence which he has put forth in attaining this result.

His Excellency John Randolph, minister to Russia, sailed from Copenhagen for St. Petersburg on the 8th of August.

FRANCE.—Festivity and rejoicing seem to be now the order of the day in this country. Their revolution is supposed to be completed, and a constitutional limited monarchy is established. Lafayette is said to have been the hinge, on which the descision of the people between *monarchy* and *a republic* turned. Had he said the word, France would have been declared a *republic*. But experience and prudence dictated to him a less ambitious but doubtless a safer course. Instead of seating himself in a Presidential chair he placed Philip on a constitutional throne.

It appears by the latest accounts that the new government of France had not been recognized by the Ambassadors of the principal European courts at Paris.

It is affirmed that a large part of the upper classes of France desire to destroy the peerage and the church.

CHARLES X.—The American ships 'Great Britain' & 'Charles Carroll,' arrived at Cowes August 17th, having on board the ex-King of France, Duke and Duchess D'Angouleme, Duchess de Berri with her two children, the Duke de Bourdeaux and his sister, with their respective suites, among whom were Marshall Marmont (Duke of Ragusa,) General Count Dogherty, Duke de Polignac, &c. With the exception of the ex-King and the Dauphin, the rest of the royal party landed and took up their residence at the Fountain Hotel. The two former remained on board the 'Great Britain' until the instructions of government should be received, or the result of their mission to London be ascertained. The Marquis of Anglesey, Earl of Uxbridge, Lord Clarence Paget, Lord and Lady Grantham, and other persons of distinction, paid their respects to the royal party.

The London Globe of the 19th of August says "The Duke de Choiseul, [who was sent to London by Ex-King Charles from Cowes] had a long interview with the Duke of Wellington this morning on the present state of affairs with France, and an express was immediately sent off to Cowes. The Austrian and Russian Ambassadors also had interviews with his Grace. Several of the Cabinet Ministers are arrived in town.

The British government declined receiving him except in a private capacity. On the 23d of August he and his suite left Cowes for Lulworth Castle where he is to reside during his stay in England.

LAFAYETTE.—On the 15th of August the City of Paris gave to this republican hero of three revolutions, a grand entertainment at the hotel of the Prefect. The municipal banquet was attended by the King's Ministers, Peers, Deputies, Council of Paris, Officers of the National Guard, pupils of the Polytechnic, Law, and Medical Schools, and members of the Institute of France and many other literary and philanthropic societies of the Capital.

A correspondent of the London Morning Chronicle, speaking of Lafayette, says. "It is to General Lafayette that the Duke of Orleans owes his crown, which tomorrow will be placed on his head."

OBITUARY.

Lines written on the death of ROBERT BEST M. D. *"Blessed are the dead who die in the Lord."—Communicated for the Western Luminary.*

Genius and science mutually combined
In *Best*, as suiting his congenial mind,
Almost an universal prodigy
In Arts, Mechanicks, Physick, Botany,
His object happiness,—The whole surveyed,
And in his balanced mind acutely weighed.
Their excellence, as well as their defect
He could appreciate, and could reject,
After the range thus unsuccessful tried
The search was vain, and happiness denied—
He paused! and asked, "If happiness could be
Inferred beyond the grave with certainty?"
The darksome tomb replied, "it was not there,
And blasted all his hopes in sad despair"—
Revealed religion next became his theme.
He searched minute, if that would prove a dream,
His last resource. With eager deep survey,
He first examined what opposers say;
Mark'd their objections in his mind with care,
And soon observed how weak their reasons were!
He read the scriptures with intense design,
To prove their author human or divine;
Divine and glorious he began to see
Their claims imposing to a certainty:
Light and conviction bursting on his soul,
He saw the vast contrivance of the whole;
And with astonished apprehension saw
Himself condemned by God's most holy law!
So clear, so vivid his conceptions were,
He saw no hope, from any source but there.
But oh! the awful, fearful pangs within,
Tremendous views of God—himself—and sin?
Rebel in arms against the Deity,
And his past life a sad vacuity—
Kill'd by the law, while justice close pursued,
As on a precipice himself he view'd;
Appalled—oppressed—with agonizing fears,
The distant woods were witness to his tears;
Hours he spent in anxious fervent prayer,
While suffering patients needed *then* his care!
Omniscience saw the conflict in his mind,
While he deplored himself, so vile and blind—
With scrutinizing care he next began
To view the scheme proposed to ruined man
For his salvation—Here was such a base,
To rest upon as suited just his case!
The names of Jesus, and their import, threw
A flood of light on his expanded view;
He saw the plan complete in its design,
And in his soul embrac'd it as divine!
Jesus the Saviour heartily receiv'd,
And the whole truth implicitly believed.
So deep, so full investigation drew
His soul to centre on the facts as true—
Now, a new epoch in his course began,
The skill'd physician, and the christian man;
Lov'd and respected, and by all caressed,
For social virtues was departed *Best*—
In his last moments, what a proof he gave
Of final triumph o'er the gloomy grave!
Through all his illness, painful and severe,
He had no doubt, distrust or gloomy fear;
All, all was sunshine through the awful gloom,
Which brightened up his passage to the tomb!
Jesus the Saviour, his delightful song
His consolations permanent and strong!
"My blessed Jesus, was his constant cry,
"I long to see him—yes, I long to die!
"I hope to meet my wife and children too
"And my dear friends around my bed, with you"—
Death settled pale upon his manly cheek,
He felt his pulse, and found his heart-strings break;
The heaving breast, the sunken languid eye,
Proclaim'd, twas serious solemn work to die—
He breathed his last; and left his poor remains,
Calm and composed for the celestial plains—
There, dear companion, highly favoured Best,
Enjoy thy sweet, refined, eternal rest!
We weep o'er thee—but 'tis the tear of bliss,
Thou art escaped from such a world as this!
Death was thy birth-day to the realms of light,
A cloudless sky without the shades of night
Bless'd are the dead—they must indeed be bless'd
Who sleep in Jesus, and from labor rest!

J. M. H.

DIED—Last week, in Jefferson county, Mr. John W. Hundly, distinguished by his liberal donations to various charitable and religious objects. By his will he has left the greater part of his large estate to the cause of education.

At the residence of her father, near Manchester, S. C. on the 14th ult. Mrs. Mary Rebecca M'Duffie, consort of the Hon. George M'Duffie, and daughter of Richard Singleton Esq.

The Hon. George Hay, District Judge of the United States for the District of Virginia, died on Saturday, the 18th ult. at Charlotteville, Virginia. His funeral took place on Sunday. He has been long in public life, and was eminent as a lawyer and magistrate. He was son-in-law of the venerable ex-President Monroe.

The City Inspector of New York, reports the death of 120 persons during the week ending on Saturday, the 25th ult. Consumption 21, convulsions 10, dropsey in the head 6, dysentary 7, fever bilious 4, fever bilious remittent 4.

THE CHRISTIAN ALMANAC
FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical, School, and Miscellaneous Books—very low for cash.
Lexington, Oct. 5, 1830.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

The following lines (*selected* we suppose) were sent us by a Subscriber.

CHRIST'S HUMILIATION.

Lo! thou wert born of woman; thou didst come,
Oh! holiest, to this world of sin and gloom;
Not in thy dread omnipotent array;
And not by thunders strow'd,
Was thy tempestuous road;
Nor indignation burnt before thee on the way,
But thee a soft and naked child,
Thy mother undefiled,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air,
Nor stopp'd their lamps th' enthroned fires on high;
A single silent star
Came wandering from afar
Gliding, uncheck'd and calm, along the liquid sky;
The eastern sages leading on,
As at a kingly throne,
To lay their gold and odour sweet
Before thy infant feet.

The earth and ocean were not hush'd to hear
Bright harmony from every starry sphere,
Nor at thy presence break the voice of song;
From all the cherub choirs
And seraph's burning lyres,
Pour'd through the host of heaven, the charmed clouds along,
One Angel troop the strain began,
Of all the race of man,
By simple shepherds heard alone
That soft hosanna's tone.

And when thou didst depart no car of flame
To bear thee hence in lambent radiance came,
Nor visible angels mourned with drooping plumes,
Nor didst thou mount on high
From fatal Calvary,
With all thine own redeemed, outbursting from the tombs,
For thou didst bear away from earth
But one from human birth,
The dying felon by thy side to be
In paradise with thee.

Nor o'er thy cross the clouds of vengeance break;
A little while the conscious earth did shake;
At that foul deed by her fierce children done,
A few dim hours of day
The world in darkness lay,
Then bask'd in bright repose beneath the cloudless sun,
While thou didst sleep within the tomb
Consenting to thy doom,
E're yet the white rob'd angel shone
Upon the sealed stone.

And when thou didst arise thou didst not stand
With devastation in thy red right hand,
Plaguing the guilty city's murtherous crew,
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few;
Then calmly slowly didst thou rise
Into thy native skies,
Thy human form dissolved on high
In its own radiency.

TEMPERANCE.

From the Journal of Humanity.

BEDFORD COUNTY, TENN.

The Bedford County Temperance Society, has existed more than a year, but circumstances seem to have retarded the movements of its very intelligent and active friends, so that comparatively little has yet been accomplished. It has been proved already however, says our correspondent, "that more labor can be done without, than with ardent spirits."—One distillery, "perhaps the most extensive in the county, has been stopped,—the proprietor having become a member of the T. S."—and active operations are commencing among the merchants and others.—*John H. Kain*, M. D. President,—Rev. *Wm. Jenkins*, Secretary.—133 members.

The President has issued an excellent circular, to which are appended the Constitution of the Society,—a form of a constitution for an auxiliary association, with inquiries to be answered by the secretaries,—Statistics of Intemperance,—and resolutions of the Tennessee Medical Society.

In his circular, Dr. Kain says:

"From returns made to our society, I feel confident that I am below the truth, when I assert that there are 500 Drunkards in this county, and that there are 50 deaths in consequence of intemperance in each year, and it is generally believed by those who have attended to the subject, that the diseases and deaths consequent on the use of ardent spirits are rapily increasing. In almost every neighborhood, quarrels, fights, wounds, and the bitterest profanity are the constant occurrences, produced by intemperance. The expense of procuring spirituous liquors at log-rollings, huskings, raisings and other neighborhood gatherings, is exceedingly oppressive to many poor families, who are unwilling to be thought niggardly in the entertainment of their friends, and who are too fond of imitating their wealthier neighbors in a custom, "which is more honored in the breach than the observance." It is lamentable that many good men, from not having had their attention drawn to this subject, have contributed much by the force of their example, and by making and vending ardent spirits, to the production of the present state of things. The discipline of all our churches, it is feared, has been too much relaxed, and religious men, if not intemperate themselves, have greatly erred by setting an example of frequent tasting, unworthy of their profession, and calculated to be a snare to the young, and a stumbling block to the weak. The practice too common among people of every denomination, of selling, buying and giving away large quantities of a substance productive of so many evils to their fellow men, seems utterly inconsistent with the "charity that seeketh not her own." Nevertheless we do not condemn that in others, which we formerly allowed in ourselves; but if we can do it without offence, we are desirous of persuading our fellow-citizens to unite with us in one vigorous, manly, and patriotic effort to rescue our country from the dreadful scourge, which is inflicted on it by the making, and buying, and selling, and drinking of intoxicating liquors."

The following paragraphs are from the Statistics.

"From returns already made to the Bedford County Temperance Society, it is believed the consumption of the county is over 50,000 gallons yearly, and the expense of drinking over $25,000 to the people yearly. This is so much worse than thrown away. It is expended to the great injury of the community. In 10 years it will amount to $250,000. This sum in 10 years if applied to works of public utility would complete the following:

A splendid Court House, worth	$20,000
Jail,	5,000
50 School Houses worth $500 each,	25,000
4 Turnpike Roads 50 miles each in length at $800 per mile, crossing the county in 4 directions,	120,000
15 substantial Bridges over creeks, at one thousand dollars each,	15,000
3 Bridges over Duck river, worth five thousand dollars each,	15,000
50 Meeting Houses, worth one thousand dollars each,	50,000
	$250,000

"Twenty-five thousand dollars a year, would support one hundred school masters, at two hundred and fifty dollars per year; or fifty at five hundred dollars year. Add to all this the expense to the county of criminal suits, such as murders, manslaughters, stabbings, batteries, gambling, tippling-houses, &c., nearly all of which are the direct consequence of drinking ardent spirits.

"Twenty-five thousand dollars a year expended now for ardent spirits, would give, if divided among poor families, one hundred dollars to two hundred and fifty families, that are now in consequence of the intemperance of individuals rendered poor and miserable and in want of all things. Twenty-five thousand dollars a year, is more than this county pays for taxes for the public buildings, for support of public officers, school masters, preachers of the Gospel, the poor and every thing else of a public nature. Twenty-five thousand dollars, would build a first rate steam, grist, and saw-mill every year, and by expending that amount every year, in fifty years there would be one in every Captain's Company.

"Now look at the evils of Drinking. It makes Five Hundred besotted drunkards in Beuford County. Five hundred more who are powerful to consume strong drink, and will be drunkards in a few years longer. It cuts off from Thirty to Fifty men every year in the prime of life. It causes a host of diseases, as Dyspepsy, or Indigestion, Liver complaints, Madness, Consumption, &c &c.

"It causes quarrelling, fighting, gambling, cursing and swearing, sabbath-breaking, self-murder, wounds, bruises, broken-bones, slanders, backbiting, law suits, loss of reputation, loss of property, loss of money, loss of health, loss of life. It brings upon innocent women and children, widowhood, orphanage, hunger, nakedness, sickness, cold, neglect of education, vice and immorality. How many tears are shed: how many sighs and groans from broken hearts go up before the throne of a just God, and call for retribution on all, who have been principal or accessary to this immense amount of wretchedness and suffering?"

The resolutions adopted by the Medical Society of Tennessee, at a late meeting, are as follows:

"*Resolved*,—That it is the deliberate opinion of this Society, that ardent spirits are rarely useful as a medicine, and that their habitual use is productive of the most lamentable consequences to the human frame—such as derangements of the vital organs, causing a short and miserable life, and still more miserable death;—and therefore;

"*Resolved*,—That this society urgently recommend to their fellow-citizens, a total abstinence from ardent spirits, except in cases prescribed by physicians.

"*Resolved, also*,—That each member of this Society, be requested to report, at their next meeting, the number of those who shall die from intemperance during the next year, and also the number of those diseased from the same cause."

THE DRUNKARDS.

The following circumstances, (says a correspondent in Virginia,) occurred not many miles from this, and the account was given me by Rev. Dr. A. who lives in the immediate neighborhood. A Capt. A. was working for a neighbor. He gave out before noon, complained much and could neither eat dinner or drink whiskey. He started for home. Towards evening a neighbor passing through a lane in sight of A's. house, had his attention drawn by the noise of flies. Turning around he beheld poor Capt. A. propped in the fence-corner—*dead*. He called for help, and A's. father-in-law came *staggering* up, and declaring that A. was not dead, he shook the corpse, and then turning to the neighbor charged him with having murdered him. A's. father was sent for and was *too drunk* to come. At night as persons sat up with the corpse, they saw the light of a burning house, some miles off, set on fire by a woman drawing whiskey for a drinking, if not a *drunken*, husband. Capt. A. was probably not more than 35 years of age. This little drunken company live in the corner of the most temperate congregations in the State. I have not told you half the horrors of the case. Some things connected with it could not be painted. Altogether, I never heard of a case so shocking.—*Jour. of Hum.*

MISCELLANEOUS.

CALVIN, SERVETUS, AND SOCINUS.

The cry of bigotry and superstition and persecution will be echoed again and again. You will hear it repeated a thousand times that Calvin burnt Servetus, that the Puritans persecuted the Quakers and Baptists, and were the abettors of a gloomy and intolerant religion. This stale and silly slang is in the mouth of every enemy of religion, who has only wit enough to repeat what others have said before him; and has, time out of mind, furnished the standing topics of ridicule and reproach to all who hate the spirit and institutions of the Pilgrims. A sufficient reply is—Look at results. Men do not gather grapes of throns, nor figs of thistles. The works of the Pilgrims speak for themselves. They furnish their own defence. But who are they that are so fond of raising the cry of bigotry and superstition? Are they the truly candid, the truly pious, the truly liberal? The very last characteristics to which such persons are entitled. They cry bigotry against others, but are themselves the greatest bigots; and are tolerant towards none but the enemies of evangelical truth and serious religion.

Be not moved then, my young friends, at the charge of bigotry, while you stand up in defence of essential principles, and show yourself decided in supporting the institutions of your ancestors. The charge falls on others rather than yourselves; and furnishes an occasion of glorying rather than of shame.

But Calvin burnt Servetus, Calvin burnt Servetus—yes, Calvin burnt Servetus. He did not. He neither burnt him, nor instigated his burning. He endeavored to plead him off from the sentence pronounced upon him by the Senate of Geneva, and to obtain for him a commutation of his punishment for something less severe.—But what if he did procure the death of Servetus? Does this prove the Bible untrue, or the system of doctrine usually denominated Calvinistic, false? or that the Orthodox of New-England hold that system just as Calvin taught? or that they are the advocates for the persecution and burning of heretics? Nothing of all this. Why then are all these things said? *To bring reproach upon the truth, and to bring odium against the friends of evangelical religion.* But was Calvin, or the Puritans the only persecutors that ever lived? Did not Socinus, the founder of Socinianism, persecute Francis Davides, superintendent of the Socinian churches in Transylvania? Did he not procure his being thrown into prison, where after languishing six years, he died? Are not Christian men and Christian women at the present day, in various Cantons of Switzerland, persecuted, imprisoned, and banished from the country, for holding the evangelical doctrines, by those who style themselves liberal Christians? I am ashamed to state these things, and would not, but for the sake of rescuing the truth from perversion, and defending it against the reproaches that have been cast upon it. Let the doctrines and institutions of the fathers of New-England stand or fall on their own merits; but let no dishonest, illiberal measures be adopted to bring them into disrepute, or to arm ignorance or prejudice against them. Those doctrines and institutions, my young friends, will bear examination. Examine them; examine them for yourselves; examine them in the light of God's word; examine them in the light which the experience of two centuries has cast upon them; examine them in the light which beams from the virtue, the intelligence, the piety, the happiness that so signally bless this fair portion of our land; and sure I am, that the effect will be a deepened conviction of their excellence, and of the duty of maintaining them.—*Rev. Joel Hawes.*

CALVINISM AND ARMINIANISM.

A young minister about three or four years after he was ordained had an opportunity, of conversing familiarly with the great and venerable leader of the Arminians in this kingdom, and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: "Sir, I understand that you are called an Arminian and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission, I will ask you a few questions; not from impertinent curiosity, but from real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?" Yes, says the veteran, I do indeed. "And do you utterly despair of recommending yourself to God by any thing that you can do, and look for salvation solely through the blood and righteousness of Christ?" Yes, solely thro' Christ.—"But, sir, supposing you were at first saved by Christ, are you not, some how or other to save yourself afterwards by your own works?" No, I must be saved by Christ from first to last. "Allowing then that you were first turned by the grace of God, are you not in some way or other, to keep yousself by your own power?" No. "What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?" Yes, I have no hope but in him.—"Then sir, with your leave I will put up my dagger again, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance. It is in substance *all* that I hold, *as* I hold it, and therefore if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian leader was so pleased with the conversation that he made particular mention of it in his journals; and, notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.

From the New-York Observer.

What can be done to promote the moral and intellectual character of apprentices in our country?

There are at least 200,000 apprentices in the United States, and their number is rapidly increasing. Many possess minds of the first order, and a resoluteness of purpose, which, if properly directed, would make them pre-eminently useful. Their influence must necessarily be great. In a few years millions will be under their control, to whose character they will give shape and mould. Has not the time come when the inquiry should not only be made, what can be done for their improvement, but when a benevolent community will vigorously prosecute immediate and well directed efforts for their good?

The Psalmist asks, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word?" An effectual means, therefore to elevate the moral character of the young is to furnish them with the word of God. Let me show why an effort should be immediately made to furnish every apprentice with a Bible.

1. It can be done. "What ought to be done, can be done." Many master mechanics would immediately furnish their apprentices with copies of the Scriptures, should the effort to supply all in our country be undertaken. Many apprentices in whole or in part would supply themselves, and many parents would provide copies for their children, whom they have apprenticed. Let this work only be commenced, and it is more than half accomplished. Every town would probably supply its own apprentices with ease and pleasure.

2. It will increase the benevolent spirit of the nation. By purifying the morals of the young, it will ultimately increase the resources of the benevolent community. Besides, all engaging in the work would be blessed in giving, and be prepared to engage successfully in some greater enterprise. Let the benevolent spirit of the nation be properly cultivated, and soon it will shrink from no good and necessary work, however vast its accomplishment. Soon it will stretch out its arms and embrace the world, and pour upon it the blessings of civilization, liberty and religion.

3. The apprentices will generally appreciate the Bible. Some will not—but their number is small compared with those who will gladly receive it. Many thousands, having had the advantages of Sabbath School instruction, and having been blessed with pious parents, have a reverence for the Bible not easily eradicated.—There are seasons of seriousness or adversity which predispose the mind to peruse the Scriptures, and often in such seasons when men do not possess the Scriptures, they dissipate the seriousness in scenes of riot and lasciviousness. Let us give every apprentice a Bible, and leave the event with God.

4. Such a movement would do much to counteract the spirit of infidelity which the old adversary is waking up in our land. Unwearied efforts are made to disseminate infidel tracts and papers. In most towns there are abandoned individuals who co-operate with these publications, in cutting off all moral restraint and religious obligations from young men. Now give the young men the Bible—the most safe and effectual antitode of error and blasphemy. This, with its miracles and prophecies, bears the stamp of divinity.—Its harmony and purity will effectually answer the contradictory and impure blasphemy of its revilers. The writer once regarded the Scriptures as the work of priestcraft—he once despised the Son of God as an imposter—but by perusing the Scriptures, although foaming with prejudice and infidelity, he not only became a convert to their inspiration, but felt his heart burn with an unconquerable love to Jesus. The effort, with the divine blessing, may rescue thousands from infidelity, who may become efficient laborers in the vineyard of the Lord.

5. Furnishing apprentices with the Bible will ultimate supply many families.—In a few years hundreds of thousands of our apprentices will be heads of families, and if supplied now their families may not hereafter be destitute.

Surely it is important that this work be commenced immediately. Now, what town or city will have the honor of first supplying their apprentices? Will Philadelphia, which has already done so much for her apprentices take the lead in this enterprise? Or will Boston? Or Albany? or Troy? What city will commence this work with an impulse that will send it into every city, and town in our country. Should the City Bible Society of New-York undertake to supply the 10,000 apprentices within their supervision, they will find themselves sustained by a commensurate liberality and activity. E.

FAMILY RELIGION.

Among all the noble institutions of the present day, families are little societies of preeminent importance. They are societies established by God; and the constitutions which govern them and which define their object, are formed by him—and the officers are chosen by him, and by him are vested with proper authority. Can any societies at this day be more important than these? It will be allowed by every person familiar with the Bible, and possessed with sound judgment, that the Gospel will not flourish except by the prosperity of family religion. The best public institutions cannot supersede the necessity of domestic piety. Some families are pillars of the Churches. In the history of one church in this State, it is recorded, that in the course of eighty years from the time one man became a member, there descended from his family no less than two hundred and thirty professors of religion. Of a small church with which I have been acquainted, of fifteen members, thirteen were of one family. Of another church of forty-nine members, whose parents I know, thirty-seven are children of professors of religion. Of one family with which I am acquainted including a few connected by marriage, twenty-five or almost half of all the descendants, and nearly all who have arrived to years of maturity are professoss of religion.

Let the history of families be traced, and there will be a remarkable fulfilment of the promise "I will be a God to thee, and to thy seed after thee." Some families will be found blessing the world generation after generation, and giving to churches their most useful members, supplying them with pastors, and deacons, and mothers, in Israel. I should rejoice to see this department of ecclesiastical history faithfully explored, and the interesting results exhibited. I do not wish for the honor of being descended from the learned, and wealthy, and noble—but I must deem it a privilege to spring from a family beloved for the father's sake. I would not say to parents, Leave your children riches and honor: but I would say, Leave to them the blessing of your example, and of your instruction, and of your ten thousand prayers. Only eternity can disclose the innumerable ways, in which the piety of parents operates upon their children, and descends down with their property—and blesses, not them alone, but those also who become connected with them.

John Bunyan is an instance of this. When he entered upon the married state, it was his mercy to light upon a wife whose father was accounted godly, and the only portion she seems to have had with her was two pious books, which her father left her when he died. In these two books he would read with her, and she would frequently tell him how godly a man her father was, and how he would reprove and correct vice both in his own house, and among his neighbors. These books and this relation, produced within him desires to reform his vicious life, and to fall in eagerly with the religion of the times.—Parents are living before their posterity—and in ways of which they think not, they are exerting an influence on their families, and on those who become connected with them.

Our own country would afford some delightful instances of family piety flowing down through successive generations, and perpetually blessing our land. Missionaries of five successive generations, of the family of Mayhew, labored in the evangelical work in Martha's Vineyard, and were held in high esteem as men of distinguished talents and piety.

Reader, have you descended from ancestors who for generations have covenanted, and prayed, and laboured for you—and will you refuse to feel the influence of the means of grace, that on this account surround you? But if you cannot look back on a line of pious progenitors, be it your care that your memory and your property shall go down to posterity spreading around your family the spirit of religion—and let a pious line be commenced in you that may run on till the angel shall proclaim that time shall be no more.—*Mirror & Obs.*

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY

OR PILGRIM'S MUSICAL COMPANION

bound in a superior style.

Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.